THE BAPTIST RECORD.

OLD SERIES VOL. XXXII. JACKSON, MISSISSIPPI, OCT. 22, 1908. NEW SERIES VOL. X. NO. 43.

From Laredo, Texas.

R. C. Blailock.

To the Baptist Record:

On the second Sunday in September our struggling little Baptist Church in this border city of near twenty thousand people, began a meeting, with Evangelist W. A. Jarrel, D.D., doing the preaching. A week later it merged into a union meeting between Presbyterians, Methodists and Baptists and so continued until the second Sunday in this month. Without question it was a great meeting, the influence of which will operate for good in the life of Laredo until the Lord comes. As to visible results, there were twenty-three who, for the first time confessed Jesus as Saviour; and a number of church members were led to see their need of a new heart and found it through repentance from dead works and faith in the Lord Jesus. Of these new converts, fourteen have been received for baptism into the Baptist Church and others are studying the question of church relationship. But it is not possible to tabulate the results of such preaching as Dr. Jarrel's in this city of Romanism, infidelity and wickedness. The battering ram of truth in the hands of this mighty man has so disturbed Satan's delusions here that he will be less able to hinder the ingatherings of the future.

Some Particulars.

About how the meeting came to merge into a union meeting. We did not seek it. The Presbyterian pastor, Rev. G. W. Plack, took the initiative. It is generally known, I suppose, that Dr. Jarrel is opposed to union meetings for Baptists. So am I, having never before had anything to do with one. (About a year ago Brother Plack made a like proposal, and I did not agree). But if there is a place on earth that would justify such an awkward position on the part of Baptists that place is Laredo. So, in view of the weakness of Protestantism and the strength of Romanism here, we were prepared to listen favorably to the overtures of those who desired to make it a union meeting. (Even Dr. Gambrell, when here last December, said that, owing to the strength of Romanism in Laredo, a union meeting of all evangelicals would likely help the cause of truth). The matter was taken before the church, and Dr. Jarrel and I were authorized to make it a union meeting, provided we could agree on terms that would be acceptable.

Basis of Agreement.

As a safeguard against any misunderstanding Dr. Jarrel wrote out the following articles of agreement:

"As representatives of Protestant Churches in Laredo, we, their pastors, for them, agreeing in Jesus as the only Saviour; Jesus who suffered the penalty of the divine law as the sinner's substitute; that sinners are saved only by Jesus as our substitute; that repentance and faith in Jesus are the only conditions required of sinners for forgiveness—for salvation; that works of the sinner are the effect of fruits of salvation and not in order to procure his salvation; that the sinner must be born again to be saved; that Jesus and not churches saves, in fellowship thus in the gospel do heartily, with our churches, enter into a union revival meetings, to lead the lost to Jesus and our churches to a higher Christian life, on the following conditions:

1. Evangelist W. A. Jarrel to have the direction and the lead of the meeting, doing the preaching, etc.
2. We to second his leadership, holding up his hands and working our churches into as full co-operation as possible.
3. That we discountenance all effort to induce any one during the meeting to join any of our churches as a member—unless we have a separate Sabbath morning service in case of which our churches are free to receive members as usual.
4. That the meeting be regarded not the meeting of any one of our churches, but equally the meeting of all our churches.
5. That in thus uniting we do not ignore or disparage any of our dnominational peculiarities or claims; that this does not mean that "so we are saved it is no matter what church we belong to."
6. That this meeting in no way or degree is to be considered a precedent for holding any other union meeting in the future—that being left to God's leading as this is.

Praying God's blessing on this union effort, in solemn gospel covenant and fellowship, we sign our selves.

After some discussion, the above was signed by the pastors of the three churches; the Capmbellite pastor refusing to sign, though he would have united (?) without any articles of agreement. (Lookout for "union" that cannot be defined).

Some Lessons.

In the face of the fact that the Lord gave us a great meeting, and notwithstanding the extraordinary conditions here with respect to the strength of the common foe of all evangelicals, we are not yet a convert to union meetings. It is an awkward situation for all who hold New Testament views of the church and its ordinances and feel under obligation to teach the "all things whatsoever I have commanded you." And our good brethren of other faiths just can't help but seek to enlarge on such an arrangement to make it mean more than is pleasing to Baptists. At the close of the meeting there occurred a little episode that is worth relating. We distributed cards for the converts to sign indicating their purposes with regard to church relationship. A young man of a Presbyterian family wrote "Baptist" on his card. Whereupon the Presbyterian pastor asked if, under such conditions, I would not consent for him to have a talk with the young man. I told him finally that he might do so, but that in the face of the third article of our agreement he ought not to try to put his ecclesiastical eye-glasses on one of the converts. He argued that it was a sad thing for a family to be divided in its religion: to which I agreed. But I replied that there is one thing worse than that—disobeying Jesus Christ. At this point the Methodist pastor took sides with him and but for the protection I had in the 5th article of our agreement they would have made me out inconsistent in going into the union meeting because I did not recognize joining their church as an act of obedience to Jesus Christ. Moral; It chills the ardor of others in a union meeting when Baptists refuse to let it compromise their views of the church and its ordinances. Again: In spite of all precaution, if we do not recognize their churches as scriptural, they seek to make the union meeting an act of inconsistency on our part.

A Closing Word.

Dr. Jarrel is an ideal evangelist of the New Testament type. Like Apollos, he is mighty in the scriptures; and, like Stephen, full of the Holy Spirit and of faith. The Presbyterian pastor here (recently from New York State), testified again and again that, having heard many of the world's great evangelists, he had heard the greatest preaching under Dr. Jarrel it had ever been his privilege to hear. May the Lord greatly multiply his kind and give him many open doors.

Oct. 14th, 1908.

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For many hours I had grown weary looking out over the Texas estacaddoes so limitless that the horizon almost vanished in the distance. Toward nightfall I noticed that far out on the distant rim there loomed up a granite peak—the first coming of all the Rockies that lay piled behind it in silent grandeur. And for many other hours I traveled on and on. And yet this first mute guardian of the plains though ever approaching, was ever distant. I soliloquized—the inspiration was on. Yes: it is true! Our ideals rise like the towering hills right out of life's otherwise boundless reaches. We never reach them—some of the dizzy heights we shall never scale. But like this sentinel they keep their silent vigils over life's great pilgrimage. In their ceaseless approach they shall bring it more and more toward the spell of their majesty and beauty.

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The memory of "the good-night" kiss in the stormy years which may be in store for your little one will be like a far-off, steady star in the years to come. "My father—my mother loved me." Lips all fever parched in a different land will become dewey again when tender memories crowd in thick and fast. Kiss your child before he goes to sleep. The hour may come when you would give the gold of the world just to touch those lips once more.

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There are 12,000,000 young men in the United States.

Fontenoy Logging Camp.

No. 1. By Elder Odd.

A young man was sitting on the front piazza of a rude log cabin in the pine region of the South with a book in his hand, but not reading. His face was turned toward the landscape in front, but there was a far-away, deeply absorbed look on his face, which said as plainly as words that he saw none of the beauty of the landscape, though it was there. At last he closed the book and said, though there was no one there to hear: "The other children with mother's guidance can cultivate this little farm and make bread, and money must come from somewhere to prove out the homestead, so they will have a home and not lose all the work that has been done here. Getting that money must be my job; none of the rest can do that, so I must. There is no work in this part of the country that will bring money, but I hear that at Newton's Logging Camp there is plenty of work, and Newton pays up squarely like a man ought to. I must go there and try it, though I do hate shockingly to leave mother and the children, but it is necessary, and I must bear it. Then he rose, put away the book and went into the kitchen to his mother. He had decided the matter, and with him, to decide was to be ready for action. His mother sorrowfully consented to his plan, seeing clearly that it was the best they could do. It was about 25 miles to Newton's Fontenoy Logging Camp. So next morning Edward Johnston, the young man spoken of, left home and arrived at the camp in the afternoon and lost no time. He found no difficulty in getting work, and so was ready to begin next morning. He was the oldest son of excellent Christian parents, who had moved to the South from one of the Eastern States, and being poor people the long move had used up all their means and they had to begin in the pine forest, with nothing, almost.

His father took a homestead, and before the time to prove up on it and get a patent he had died. When Edward found what a place Fontenoy Camp was he would have left it if he could have seen any other way to raise the money to complete the title to the homestead. But there was no other opening, so he must endure it.

Drunkenness, quarreling, fighting and profanity were almost constantly going on. The physically strong beat and oppressed the weaker whenever they pleased, except when knives or pistols took the place of brute force, which was pretty often. Wounds and bruises, bloodshed and death were not infrequent. Edward Johnston took no part in these disorders. He would not quarrel, but whenever he could do so, he reconciled those who did, and being endowed with a winning, friendly disposition, and the qualities which go to make the natural leader of men and no disposition to drive, he often succeeded in making peace, and rapidly gained the confidence of his associates. He was a real Christian and soon was very anxious for the religious welfare of these lost and degraded people. One of the foremost men at the camp was William Felter, a bluff, rough, rollicking man who had a little more education than most of the men. And his wife wanted their children to have more education than they had themselves. The oldest child was a daughter named Winnie, and she had spent two or three years at her grand parents' home and went to the public schools and church, and had cultivated a naturally strong talent for vocal music. Nearly a year before Edward came to Fontenoy Camp she said to her mother, "What will become of this gang of children around the camp? They are as wild as rabbits now, and when they grow up they won't know a thing but to drink whisky and quarrel and fight. Maybe they will know how to cut and haul logs, if they don't get killed. I do believe if I had them gathered in a school, I could help them a little. Won't you let me try it awhile, mother?" "I don't know what to say. Your father will have to decide for you." When Felter came in at night he was very tired and when Winnie asked him about her plan, he did not think much about it, so he said. "Well, I don't care, go ahead," and he lay down to rest.

That was Thursday evening, and on Friday and Saturday Winnie visited all the families of Fontenoy Logging Camp, and persuaded the parents and coaxed the children, and on Monday morning she had a considerable bunch gathered at a vacant shanty. Very few had books, and not one in ten knew one letter from another. She whittled off small sticks five or six inches long and gave each child a stick and took them into the yard and showed them A, and made one on the ground, and then told each one to make one of their own. She did not try to keep order, but encouraged them to talk and laugh and get as much fun out of the business as they could. Little Bob Jones made his along with the rest, but one leg was too short. Sam Biddle said, "Bob, your compasses ain't no count, one leg is too short. It'll go hoppin' like old Black Jack." "No it won't nuther, I can make that leg longer."

They all laughed and made as much fun of one another's A's as they could, but kept trying to make better ones till they really did pretty well. Then Winnie made a B, and showed it to them. They all tried it. Jim Sims said it was just like an ox yoke, but Mart Winters said, "It's a mighty sorry yoke. You couldn't haul anything with it." "Why, what ails it," replied Jim. "It ain't got no ring and staple in it. It might do to break calves with." "Well, I don't reckon they intended to haul logs with it."

Thus they went on laughing, chaffing and learning till dinner and all enjoyed it and wanted to get back from dinner quickly. The children all learned fast and it was not long till they could read. It was fun to the children and pleasure to Winnie and the children soon loved her, and would try anything she told them to do. Then she began singing for them the songs she had learned at her grandfather's, and they soon learned to sing them very well.

First Church Sunday School at Meridian.

I have before me the Sunday School roll book of 1872. It shows an enrollment of 593. Columbus Smith was pastor; the undersigned, superintendent; J. G. Hasselle, Secretary, and W. M. Cain, Librarian. J. A. Gulley was Assistant Secretary, and L. G. Hurlbutt, Assistant Librarian, with S. M. Brown, Second Assistant.

All of the foregoing are living except Pastor Smith; while seven other faithful workers have also entered into rest. Of the 28 teachers attending 12 are known to have passed away; 10 are living, and eight left the city, whereabouts unknown. The pupils of that date are long since grown up men and women. Not only is the list too long to publish; but it is not always acceptable to indicate one's age.

We had no graded department in those days; nor separate rooms for classes. Classes were named; not numbered; visitation was constant, without a Home Department or Cradle roll. Church membership was about 300, accessions from the Sunday School averaging, say 16 a year. There came a great falling away in 1875; growing out of troubles in the community, and removals. A few years later Calvary Church was organized—not as a branch. Now there are seven white churches, with schools.

The First Church Sunday School has made remarkable progress during the past year: becoming necessary to enlarge its quarters. A large addition has been made to the church building, with up-to-date improvements, including special rooms for each class. Its present enrollment is something over 500, with A. S. Bozeman, Superintendent, and R. E. Wilkinson, Secretary; besides a noble band of helpers.

Pastor Shipman is doing a good work; rapidly pushing the church to the front in all its departments. Present membership over 700.

L. A. Duncan.

Some Meetings.

On Saturday before the 2nd Sunday in July I began my first meeting with my churches, for the past summer. I feel that God very graciously blessed us in these meetings. One thing causes me to rejoice especially is that all of the baptisms were not during the meetings as is the case at Williamsburg, Leaf River, Willow Grove and Station Creek.

Willow Grove.

Here the Sunday School man, Brother J. E. Byrd, did the preaching. He called it talking, but it was the kind of talking that a great many would call GOOD, SOUND preaching. God blessed his "talking." Fifteen for baptism, six by letter and two by baptism at our next meeting, also four by letter since the meeting.

Leaf River.

The 3rd Sunday in July, we began our meeting at Leaf River. I preached in the morning and Brother C. F. Andrews in the afternoon. Monday morning Brother T. T. Martin joined us and preached from four to five time a day until Friday. Three baptisms and one by restoration. One young man was baptized in May before the meeting. The membership of the church still rejoices over his SOUND, FORCEFUL preaching and their joy of salvation restored.

Williamsburg.

In this meeting the pastor was disappointed by the failure of Brother C. H. Mize to do the preaching. He was prevented, by sickness, from being with us. But God blessed the pastor's preaching, and we had a gracious meeting. Nine by baptism and two by letter. We had baptized six, one month before the meeting and restored one and received one under watch-care of the church. We are making progress along other lines, too.

Station Creek.

Here I assisted Brother Andrews beginning on the 2nd Sunday afternoon in August. A very gracious meeting. Eleven by baptism, one by letter, and since Brother Andrews has gone to Louisville to take a course in the Seminary, I am preaching for them on the 2nd Sunday afternoons, (also Saturday), until the church can secure a man for next year. Two baptized last Sunday.

Mt. Olive, Jones County.

On Saturday before the 4th Sunday in August, Brother J. P. Williams came to the pastor's aid at this place. If you have heard Brother Williams, you know the preaching was good. He preached twice a day until Thursday. Ten by baptism.

"Bless the Lord, O my soul, and all that is within me, bless his holy name."

The Yalobusha Association.

Like the laconic telegram, which the engineer whose engine had been derailed, set right, and sped on, "Off again, on again, gone again," sent to the superintendent, let me say the Yalobusha Association has met again, planned again and dispersed again.

O. L. Kimbrough was elected Moderator, and a man better fitted for the place could scarcely be found. J. W. Brown, "the old reliable," was chosen Clerk, and T. T. Gooch, the zealous Treasurer. Two churches were admitted, raising the number to 24. Some of the churches in their financial reports showed a lack of proper interest in our mission work. While they all woke up to a right appreciation of their obligations and privileges.

The subjects were well discussed, which we hope will be communicated to the churches by the returning messengers.

Brother A. V. Rowe, the tireless Secretary, was with us one day, and gave an uplifting discourse on the basis of the text: "As my Father hath sent me, even so send I you."

The agent of the Seminary, Brother W. Y. Quisenberry, was also with us, and helped in the discussions. He got $300 for the Seminary, $200 of which came from the Charleston Church. He also enlisted two brethren to support a missionary, each in the foreign field. One of these was a member of the Charleston Church.

We are hoping and praying and working for better things for the future. On the whole it was a pleasant and profitable meeting.

May our Lord be glorified thereby. The meeting was with Charleston. I had almost forgotten to say that Brother J. F. Ray was with us and helped. He hopes to return to his work in Japan soon.

H. W. Rockett.

Newton.

My work is very hopeful. The Clark Memorial College is starting off well. New students are coming almost every day. Had about 12 or 15 new students this morning. Still have room in the dormitories for a number of boys and girls. If you know of any boy or girl (young man or young lady), who is expecting to go to college or high school this fall write the President or myself and they will receive a catalogue. We have a fine opportunity for a number of Baptist families to buy property and come here for school advantages. Property is very reasonable. You can now buy an acre of land joining the college property for about $100.

Newton is one of the best towns in the State, it is not too big nor too small. Her people are the best type. I will be glad to write any person about the town or college.

Had a great day yesterday. Something like 200 in Sunday School, and a full house at both services, two additions at the night service, making 20 in six weeks.

To God be all the glory.

Fraternally,
Jno. P. Culpepper.

Newton, Oct. 12, 1908.

Our Seminary Jubilee.

Every reader of the Baptist Record knows that we are now at work raising money for our Seminary endowment. We are expecting to make our jubilee year the greatest in the history of the Seminary. To do this we shall need the sympathy and co-operation of pastors and churches all over the land. We are expected to raise $40,000 in Mississippi in good hard cash, or in notes that will mean that much cash. This can be done—it ought to be done—it will be done. Mississippi owes a debt to the Seminary for very many of her preachers have been educated there and free of all tuition, not to speak of other help that has been given. This is the only time that the Seminary has ever asked for the right of way in this State, in order that a systematic canvass might be made. This is probably the last time that such a thing will be asked for a good many years to come. We are expecting Mississippi to respond promptly and generously, and she is doing this already. Brother Quisenberry and myself are at work, and we have agreed to divide the State, so that he takes the northern portion, and I shall work along the railroad from Vicksburg to Meridian, and all south of that line.

Pastors in my section may expect to see me or hear from he at any time. I am hoping to reach an average of a church each day, but as we hope to complete the work by the end of November, or at the latest by December 20th, I cannot possibly visit all of these churches in person. But surely this will not excuse such churches from taking part in this great work. Will not every pastor in the State give one Sunday to the Seminary and Ministerial Education, and take pledges for the endowment.

It is my purpose to reach every church in South Mississippi either in person or by letter.

I am just beginning my seventh year as Financial Agent of the Seminary, but my first ten days, (ending today) in South Mississippi, have been my best. I have attended two Associations, spoken in nine churches and secured over $4,000 in notes and cash. Mississippi will be the first to raise her quota of $40,000, thus setting a good example for the other States.

John H. Eager.

Brethren wishing to communicate with me will address me at Clinton.

Hattiesburg, Oct. 12, 1908.

"Reply Friendly, But Adverse."

In one respect Brother Cooper has made it easy for me to reply to him, and in another respect he has made it difficult. Easy, by saying, "The next best thing to having him for you is to have him against you." and, "I have not argued my point."

Difficult, because he has almost unarmed me by flattery, and rendered himself almost immune to criticism by the unique spirit in which he deals with me.

Brother Cooper says, "But it is the church's prayer-meeting, and they ought to conduct it."

Yes, and the "Sunday morning service" is the church's service, too, and "they" conduct it, but "we" do the preaching.

But Brother Cooper, does your church conduct in the sense in which you mean it, "conduct" the prayer-meeting? Do your women take their turn? Are they not members? If leading the prayer-meeting is the only way you have of developing your church in "service" how about the good sisters? Are you not unfair to them in having them imposed upon by some inefficient brother whom you are trying to develop to take your place when you are away? And yet you never give her a chance to get the practice back on the brethren?

But my contention is—the prayer-meeting is not only not the place for entertainment, but not especially a place for training for service. The prayer-meeting, I think, is distinctively the **teaching** service of the church. You remember this was my capital point in the article which you criticize but which you failed to notice, and I therefore judge you agree with me in that respect. Well, if that is the prime purpose of the prayer-meeting, then the pastor is certainly the most competent leader, or else he might as well resign and let the "members" take charge of the "Sunday morning service," and save themselves the expense of pastor's salary. Now this does not mean that all the brethren are cut off from participating in the meeting. Let there be as many talk as feel so disposed. But let the pastor direct the meeting along a well defined program so as to make the service instructive, and secondarily, entertaining.

Now your plan works well in your "absence." Why not my plan work better in my absence. I was away 7 weeks in succession—8 prayer-meeting nights this summer, the the prayer-meeting did not suffer in point of attendance. But by leading when at home I had taught my brethren how to conduct a prayer meeting. And they taught the word and made the meeting interesting. Where did they get the practice? On the floor of the prayer-meeting. My plan is both instructive and practical as to its results.

I have tried every plan and still believe I am right. But if yours in best, I want it. Convince me, since I lived a while in Missouri, and I'll **abandon** and **adopt**.

Turn on the light.

Yours His servant,
W. Alex. Jordan.

Yazoo City, Miss., Oct. 10, 1908.

The Pastors and the Prayer-Meeting.

It seems to me that Brother R. A. Cooper is quite right about the conduct of prayer-meeting. In our church the pastor seldom conducts the meeting, and while he always attends if in town, he does not always make a talk. He regards it as the church's meeting. There are several reasons why the pastor should not regularly lead the meeting. Let the brethren feel the direct responsibility for this meeting. Let them learn to conduct religious meetings without being so dependent upon the pastor. Prayer-meetings thus conducted, become of great importance in the training of the church. It makes the prayer-meeting a sort of family gathering of the church. It occurs to me to be the best way to develop a church into a praying body, and surely this is what we need.

Fraternally,
J. N. McMillin.

Hattiesburg, Miss., Oct. 10, 1908.

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Extending the Circulation of The Baptist Record.

We have fallen upon a plan for circulating the Record, which gives promise of a large measure of success. At the associations which we have attended we asked all the pastors present who would undertake to secure five new subscribers each during the associational year to stand. In most associations all the pastors have stood. In some of the associations, one or two of the pastors did not stand, but the failure of pastors to stand was more than compensated for by laymen who did stand. One pastor and one layman have already sent in six new names each, and the cash, while several others have sent in one or more names.

This seems to us to be a practical plan for greatly extending the circulation of our paper. There are very few pastors who could not secure five new subscribers in twelve months, with only small exertion. We would greaty appreciate it if those pastors who have not agreed to make the effort would think over the matter; and, if you will enter the undertaking, kindly write us.

In round numbers, there are 50 associations in the State. There are an average of 10 pastors to the association. If all were to do what we have asked, we would add to our subscription list within one year 2,500 new subscribers. Of course, every pastor would not secure five names, but many would secure more, and thus we could greatly increase the usefulness of our paper.

Brother Waynes Sutton is one of our oldest active pastors, and yet within two weeks, he has sent in six new subscribers.

Brother A. H. Dale of Hebron, is the first layman to send in the five agreed upon. Others are sending some every day, and we are hopeful that this effort will add several hundred new names to our list within a few months.

If, as a great many pastors affirm, the paper in the home increases gifts to missions and helps along all lines of Christian activity, is it not worth the hearty co-operation of all pastors in the extension of its circulation?

Brother pastors, if you can do more for us, it will enable us to be of greater service to you. It is our desire to help you all we can. We know you need our help and are worthy of it, as you are in a pre-eminent way the burden-bearers in the Lord's work. We are always grateful to you for the assistance you extend us.

The Kosciusko Association.

This association met in its 48th session, on Oct. 16th, with McCool Baptist Church.

Devotional exercises were conducted by T. R. Paden.

At 10 a. m., J. P. Brown, former Moderator called the body to order.

In about 20 minues the Committee on Enrollment had its list of messengers made out, and in 5 minutes it was read, and in 20 minutes more the Association was organized and announced ready for business.

This was quick work and an example which we commend to some other associations. J. P. Brown was re-elected Moderator, and L. W. McCool Clerk and Treasurer.

Brother Brown has been elected to this office for fourteen consecutive sessions, and seems to be growing in popularity and efficiency.

Brother McCool has acceptably filled the office of Clerk for several years.

At 11 a. m., the associational sermon was preached by Rev. J. P. Neel, from Galatians 6:7, on the theme of Sowing and Reaping. The sermon was sound and earnest, and was received with marked attention by the audience.

The subjects of Education, Prohibition and Publications received the most thorough discussion we have heard in a long while.

Rev. M. K. Thornton spoke at 7:30 p. m., in the interest of the Tri-State Sanitarium, in Memphis. A subscription was taken for this object.

The question of missions found strong advocacy in the association, and had the most favorable hour of the association, as it should have had.

Among the visitors we observed M. K. Thornton, J. E. Byrd, J. R. Nutt, S. R. Whitten, A. V. Rowe, J. R. Carter, J. D. Jameson and the editor of The Baptist Record.

We had to leave Saturday evening, but before leaving, the association had arranged for Brother S. R. Whitten, chairman of the State Layman's Committee, to speak at 7:30 on the Layman's Movement. We did not hear the address, but have heard that it was of a high order; and, from what we know of his efforts, we are sure it was very good.

Brother J. E. Byrd remained over Sunday to speak on several phases of the Sunday School work.

In company with Rev. M. K. Thornton, Brother Cummings and others, we were comfortably and pleasantly cared for in the home of Brother W. H. Black and his little family of one wife and nine daughters, (no sons), ranging in age from 2 years to 20, a most charming family.

Rev. M. O. Patterson is pastor at McCool, and he and the church gave us royal entertainment and the most cordial welcome.

There has just closed, in the First Baptist Church of Jackson, a meeting of great spiritual power. It was a meeting that will bear fruit in the days and months and years to come because it was a meeting that gave soul culture; a meeting that has led to the deepening of the spiritual lives of the Christians; a meeting that gave them a larger vision of the world-wide need, the world-wide mission and the great power of Him who promises to be with them on that Mission on which He sends them to relieve the sin and sorrow of the suffering world. In the words of the pastor as given in their church calendar.

"Our meeting which has just closed brings forcibly to mind the two kinds of developments which characterize the kingdom of God and which must mark every church whose force is felt in the kingdom. These two lines of development may be designated as extensive and intensive. The one is concerned with enlisting more recruits; the other with the growth in grace of those already enlisted. The one is after those on the outside; the other those on the inside. The one has to do with quantity; the other with quality.

"The Cates meeting was a marked illustration of extensive growth while our recent meeting has hardly been surpassed in the present pastorate as a means of intensive growth. It has marked a great stride forward in many lives. The former kind of work is more tangible and attracts the attention of the world, but who would say that that kind is the first in God's sight?"

The pastor was assisted in the meeting by the Rev. J. E. Wills, pastor of the First Baptist Church of McComb City. His earnest, forceful, spiritual preaching will long be remembered by this people. One of the delightful features of the meeting was the singing conducted by Mr. J. W. Jelks of Macon, Ga., who gives us the gospel in song.

The visible results of the meeting were 19 accessions to the church, 10 for baptism and 9 by letter.

The editor and wife appreciate an invitation from their old friends, Dr. and Mrs. B. D. Gray, of Atlanta, Ga., to the marriage of their daughter, Miss Coral to Dr. Edgar D. Crawford on Wednesday, October 28th, in the College Park Baptist Church, Atlanta, Ga. It is regretted that we cannot attend; but we wish for the young couple a happy an useful life.

The Gulf and Ship Island Railroad Company has put into effect a rate of one fare plus 25 cents for the round trip from all stations on its line to Jackson, on account of the Mississippi State Fair. Tickets will be on sale October 27th to November 7th, inclusive, limited to return November 9th.

On account of the condition of his wife's health and the deep sorrow occasioned by the recent death of a child, Rev. J. P. Harrington has felt it his duty to abandon his plans for evangelistic work, and has accepted a call to the pastorate of the Aberdeen Baptist Church.

J. E. Byrd, Sunday School Missionary, has gotten up and is sending out a well-gotten-up program of the South Mississippi Baptist Sunday School and Young People's Convention at Mt. Olive, Miss., Nov. 27-29, 1908. This meeting should be largely attended, as there will be something worth going after.

Dr. Cecil V. Cook, of Henderson, Ky., is assisting Pastor Weeks in a meeting in the First Church, Vicksburg. The First Church has done quite a lot of work during the past year, having raised a large sum of money for the enlargement of their house of worship, which is now one of the most attractive church buildings of the State.

Mrs. Lavinia L. Shelton, widow of the late Judge David Shelton, of this city, quietly fell on sleep at her home, on the 21st inst., at the ripe old age of 86. She was a most lovable character in every way. We extend sympathy to the sorrowing children and relatives.

Rev. W. F. Yarborough is in a meeting this week with Rev. J. W. Dickens at Crystal Springs. Also Brother Jelks is there conducting the singing. He has just sung two weeks for the First Baptist Church, Jackson, and proved a great help in the meeting.

The First Baptist Church, Jackson, has adopted Brother J. E. Wills as their missionary to China, becoming responsible for his entire support. Some of us have felt for some years that the First Church should adopt a missionary, as we contribute annually more than enough to pay him. Brother Wills will sail early next year for his chosen field.

We chronicle with sadness the death of Rev. R. G. Porter, known widely as "Gildevoy," which occurred in Memphis on the 6th inst. We knew him well. A good man has gone from us.

We learn that the Baptist Church at Shaw has undertaken to support a native missionary on the foreign field. This is good.

Rev. W. A. McComb will be at Meridian next Sunday.

The Monroe County Association will meet tomorrow.

The Birmingham Meetings.

As it was my pleasure to be in the meetings a word concerning them, may be of interest to your readers. My going was purely accidental, as two others of the regular evangelistis were sick and could not be present, so they called to their assistance such other help as they could find.

The plan was to have all the Baptist Churches in and around Birmingham, to the number of about twenty, to hold meetings at the same time, under the auspices of the Home Board Evangelistis.

I got in a week late, and was assigned to Bessemer. Two services every day, in every church and one general service at the First Church every morning in which all the workers and churches came together, and a street service from 12 to 1 o'clock every day was the order of service.

There were some hindrances of course—it rained for two days and nights the second week, and the Alabama State Fair was in full blast all the last week.

The results, as tabulated, Sunday at noon, were 620 additions to the church with the Sunday night service still to be heard from. It does not include some 75 or 100 who made profession in the street meetings, and of quite a number of others who went off to unite with other churches.

I count it one of the most delightful experiences of my life to have been in this great campaign. The pastors in Birmingham were a unit in saying that it was the best uplift the churches had ever known—that it was a time of great discovery, when the churches discovered their abilities and possibilities under God. The meetings were calculated to do this very thing.

Hamilton is one of the wisest, sanest men in our ranks. Nothing visionary, historical or foolish is done.

An all-night prayer meeting left us refreshed in soul and body and nearer to God and duty than we had ever been before.

Everybody knows that in any city or town of more than one church the party spirit runs high, and in the desire to build up our own particular work or church, we do not think or work for the whole kingdom.

In many ways the meetings conducted by the Home Board Evangelists cuts this spirit up root and branch, each man and church losing himself and itself in the general interest of the kingdom.

In my judgment Southern Baptists have fallen upon the right plan at last of taking and holding our cities for God.

W. P. Price

College Tidings.

We have enrolled 337 students, and this is the end of the third week. This enrollment is not equal to the enrollment of last session at this date. It seems to me however that we have the best behaved, the best working body that I have ever seen together in Mississippi College. The behavior is almost perfect, and the boys have gotten right down to work. In this respect we are having a perfectly delightful session. We still expect to see our enrollment go to 400 this session. That will be excellent for the hard times.

We have fifty ministerial students. Quite a number of others would have been here if they had had the money to come on. If you know of any young man who ought to come to college, tell him that he will find room and good company here.

Let all our friends remember that the third payments on the Building notes will be due November 1st. Will not about two hundred of them sit down at once and send the amount due? We need the money very much and besides we are very busy. If our friends will send the amount right on without waiting for further notice it will save us a great deal of unnecessary work. With gratitude for the past and high hopes for the future, I remain,

Your brother,
W. T. Lowrey.

Meeting of Convention Board.

The annual meeting of Convention Board for laying out the work for the year 1909 and making appropriations will occur at Jackson in the rooms of the First Baptist Church Nov. 10, at 3 p. m.

All churches committees of associations and others who may have business with the Board will please write to the Corresponding secretary, at Winona, Miss., making full statement of matters that they may be put on file and put in proper shape to be presented at that time.

H. F. Sproles, President,
A. V. Rowe, Corresponding Secretary.

When dignity is not larger than the purse it is all right.

Crystal Springs.

Our special evangelistic meeting begins tomorrow night. Brother W. F. Yarborough will do the preaching for us and Brother J. W. Jelks will lead our singing.

Brother Editor, we crave your prayers and the prayers of your readers that we may so pray and trust and preach and labor that God shall give us a gracious revival and a great victory during these days; that we shall have a worthy faith and shall worthily work in partnership with Jesus as He seeks and saves the lost.

Brother, sister, we believe your prayers will help to make larger and richer our blessings. Will you not then use your influence at the Throne in our behalf?

Yours in the King's service,
J. W. Dickens.

Lebanon Association.

I desire to say to all who may be interested in the Lebanon Association that we will meet Wednesday, October 28th with Immanuel Baptist Church, South Hattiesburg.

We are exceedingly anxious to have all the churches represented, and we expect you.

The ladies will have their meeting Thursday, October 29th at 2 o'clock in the college auditorium.

We are looking and arranging for a large attendance.

Please write me, or R. D. Batson, chairman arrangement Committee, so we can meet the train, and take you to your home.

A. L. O'Briant, Pastor.

Canton.

Yesterday after eight years of service I resigned as pastor at Canton.

There are many choice spirits here whose lives and words have often helped, comforted, and strengthened the pastor in his work. May God bless them and increase their tribe.

During the present pastorate the membership has more than doubled. The contribution to missions has been trebled. The last two years have been perhaps, the best.

Last year the great victory against the legal sale of intoxicants was gained. I praise the Lord that He gave me an humble part in the battle.

Our last church report of statistics is the best that we have made. Yet Canton is considered hard—and it is but not too hard for the Lord.

I have no plans for the future. I have no doubt that the Lord will guide.

Sincerely yours,
S. G. Cooper.

The mad race for wealth breaks the wings of happiness.

Over 2,000 boys in our nation become men every day.

First Church, New Orleans.

In February, 1847, the unaersigned went to New Orleans, to make it his home. He joined the First Baptist Church the year following: having been baptized in Holmes county, Miss., the fall previous.

At that time the church worshipped in its lecture room on St. Charles street near St. Joseph. Rev. J. T. Hinton was pastor. He fell a victim to yellow fever in the summer of 1847, being succeeded by T. G. Freeman, late of Natchez. Charles A. Raymond was his successor, followed by Leonard Fletcher. During the latter's pastorate, or soon after, the property was sold under a mortgage, through a misunderstanding. This left the church homeless.

In 1853 a re-organization took place in a rented hall over the Carrollton Railroad depot. My brother, Rev. Wm. C. Duncan, served as pastor until the Coliseum Place Church was organized—to which he was called. For about seven years then, members of the First met with the Coliseum Church. About 1860 separate meetings were commenced, with Pastor Duncan in charge at a new house, Magazine and First streets—the fourth district continuing to meet there during the war.

Several pastors served before Rev. C. V. Edwards was called, and headquarters were in an old opera house, on Magazine, near Washington, purchased for the purpose. Through many trials and difficulties the church passed in triumph until at last with the Southern Baptist Convention Board came to the rescue and helped to secure a beautiful location and build thereon an edifice worthy of our denomination. The site is on the corner of St. Charles and Delachaise street.

It was the dedication of this new house that drew me to the city on Sunday, the 4th inst. and it was a joyous day to many. Pastor Edwards was happy. The program was as follows:

Invocation—W. W. Holmes, pastor Grace Church.

Second Psalm—D. W. M. Lee.

Scripture Lesson—W. N. Johnson, Sr.

Prayer—W. H. Brengle, St. Charles Avenue.

Sermon—Dr. B. D. Gray, Southern Baptist Convention.

A large choir gave excellent music. Mrs. Brengle sang a beautiful solo, and Pastor Edwards a comprehensive and most feeling prayer.

It is estimated that the building, with the Sunday School rooms thrown open will accommodate 1,500. The congregation on this occasion filled the entire auditoriums, and everybody was delighted with the exercises. Nearly 200 were present in the Sunday School and a live B. Y. P. U. met in the afternoon, while the ladies have a large and active organization to help in every good word and work. But I must close.

L. A. Duncan.

Divorce.

J. R. Sample, in Guardian.

In this article I beg to give you some reflections on the subject of divorce and remarriage based upon the interview between the pharisees and Jesus, Matthew 19.

It is my belief according to the 9th verse of this Chapter that if a man obtains a divorce from his wife, not for the cause therein set forth and should marry another, he is not only living in adultery, but should be prohibited from coming before a church conference to set up the scriptural ground, a plea not set forth in his bill filed in the civil court, in order to escape the charge of adultery. Our Lord's language in laying down the rule which should be our guide in this matter, is to my mind, very plain.

Matthew 19:9, "And I say unte you, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." It should be borne in mind that the subject in hand is divorce. And therefore we must conclude that the words "Put away" as used by the Savior must necessarily refer to the matter of divorce. We learn from verse 7 that "putting away" was done through an instrument of writing. It seems clear from the words of our Lord that there was no provision made at first for the divo[illegible]ment of husband and wife, but our Lor[illegible] does it seems now, authorize it, with th[illegible] [illegible]ight of marrying again only for [illegible] o[illegible] cause given. Now in order to express mo[illegible] clear- from his wife not for the spiritual cause. A man obtains in the civil court, a divorce from his wife, not for the scriptural couse. He has put his wife away and has not put her away for the scriptural cause, and married again. Is he in adultery? He certainly is, for the plain language of our Lord declares it. Now what should the church do in such a case? She is in duty bound, as I see it, to peremptorily exclude the man if the records of the civil court show the above facts. It may be asked, could not the church permit him come before the conference and there plead the scriptural ground if he desired to do so? But he has already put away his wife, not for the scriptural cause and married another and is in adultery. The question of adultery is settled by the instrument of writing sworn to by him and on file in the civil court. And he now has no scriptural divorce and therefore is in adultery as the church is compelled, I think to view it. And whatever claim he may set up would not relieve him from the charge of adultery because he has put away his wife not for the cause of fornication and married another.

If the church has no right to grant a divorce or amend a bill of divorce granted by the judicial authority, how may she proceed to make an unscriptural divorce scriptural?

If one desires to put away his wife not for the scriptural cause and remain in the church then let him not marry again. If he desires to put away his wife and marry again and wishes to remain in the church, then let the scriptural ground be established in the civil court where it should be.

My Meetings.

Burns.

The meeting continued four days. The preaching was done by A. L. O'Briant. On account of serious illness of my wife, I was absent. Two were baptized.

Richland.

[illegible]tinued six days with preaching by Webb Brame. Baptized six.

Goodwater.

W. P. Price did the preaching. The meeting continued six days. Thirteen were baptized at the close and four others at the next regular service.

Weathersby.

Preaching by the writer, except the last three sermons, which were by C. E. Welch. M eting continued four days. Baptized four.

His to serve,

D. J. Miley.

The Baptists of the United States have more money invested in educational institutions than any other denomination.

Seminary Endowment.

Last Sunday night, Dr. John H. Eager, representing the Seminary, was with us. In the face of the financial stress, and also on account of heavy burdens upon us, I feared that at this time we could promise a very little to this great cause, surely one of the noblest into which our people can put money. But already notes have been signed for more than $600. and there are some others to hear from.

I am sure Mississippi Baptists will readily raise the $40,000 asked of them. It is too good a work to even think of failing in. It means a great dividend-paying investment to every one who puts money into it. It will help on the Kingdom.

Fraternally,

J. N. McMillin.

Hattiesburg, Miss., Oct. 10, 1908.

Stanton, Texas.

Dear Brother Editor:

Since writing last, I have had the privilege of attending two associations and participating in the formation ot a new one. There are two or three things that impress one: First, the destitution, that increases with the increase of population in this country. Each new settlement that is opened up creates a new demand upon the workers of the West. Another thing that impresses us is, the heroism of the men and women who are seeking to advance the cause of Christ. In many places the burden of the work rests upon the preachers and the few consecrated women. The indifference on the part of a large majority of the men to say nothing of the many women, whose heart are set on this world. Notwithstanding the great destitution, and the cry for more workers, there are preachers in different localities who have turned aside from their high calling, and are grasping the wealth of the West. They not only do not help the cause but in many instances are a positive hindrance to the cause. Some of them have been the means of disrupting churches.

The work here has been blessed of the Lord. Looking back over the past year, we can see a marked advance along all lines, but especially in the young people's work. My relationship as pastor of the church here closes the fourth Sunday in this month, so far I know at present. It is our desire and our intention, to visit our old home in Mississippi, in November if the Lord permits, and we trust we may be able to locate on some field, at least by the first of December. There may be some brother who knows of a church or churches that are without pastors, and who may confer a favor upon a church and a preacher, by giving them my address. I am not asking this of any one who does not feel disposed to do so. I am not leaving Stanton because it is a hard place; for I am not expecting to find an easy place anywhere. But in tendering my resignation, I did what I felt was best for the cause of Christ and also for my wife's health. I am praying for, and earnestly seeking, the Lord's direction in the matter.

With best wishes for your success, and for the success of Mississippi Baptists, I am,

Yours in Christ's name,

D. W. McLeod.

West Point, Ky.

Dear Record:

Friday night before 3rd Sunday in September our meeting began at West Point, Ky. Brother H .H. Webb did the preaching, with Brother Jas. W. Jelks leading the singing. It was good to be here. God's presence was felt from the beginning. Christians reconsecrated themselves and sinners were converted. Twenty-two united with the church, and it was my first privilege and pleasure to baptize in the Ohio river.

West Point is a town of about one thousand inhabitants, with two rivers and two railroads running through it. Here is one of the best little churches in Kentucky. We are expecting to do great things for God this year—as their pastor, I crave to do what God wants done.

October 1st the Seminary opened with a large attendance and a number of students from all parts of the United States. This is a great Seminary, and I thank God for the privilege of being here.

Brother Bailey, I look forward with pleasure to the coming of the Record every week.

May God bless you.

Yours in Christ.

W. E. Farr.

Louisville, Ky. 837 3rd Ct.

Baptist Church to Disband Sunday.

The death of some and the removal of other members from the city has so weakened the congregation of the Immanuel Baptist church, located on Seventh street between Thirty-ninth and Fortieth avenues, that it has been decided to disband and dispose of the church property. The members say that it is impossible for them to carry on the work under present conditions.

Certificates of membership will be issued to the members of the congregation in good standing at the close of the evening service Sunday. This will be the last service held in the church and will be conducted by the pastor the Rev. Charles G. Elliott. The morning service will be conducted by Rev. J. A. Hockett.

A set of resolutions adopted by the congregation give a detailed story of the disbanding of the congregation, as follows:

Story of Disbandment.

The resolutions adopted by the congregation are as follows:

Realizing that the loss to our membership, caused by removals to other States, and by death, leaves us too weak to carry on successfully the work of the church as outlined at the time of its organization: and believing that the money invested in the property might be turned into channels of greater immediate usefulness, now therefore be it

Resolved, By the Immanuel Baptist Church in regular monthly conference assembled October 5, 1908:

1. That we take steps looking to the dissolution of the church by issuing to every member a certificate of membership at this time to go wherever he or she shall choose.

2. That a special board of trustees be appointed, composed of B. C. Thames, F. B. Gold, O. P. Pool, A. S. Bozeman and A. D. McRaven, to take charge of the church property and dispose of same as shall be hereinafter specified.

3. That the present trustees be instructed to transfer the property to the above mentioned trustees, so that they shall be able to carry out the obligations laid upon them.

4. That these special trustees are hereby instructed to dispose of the property on the best terms possible, and to turn over the proceeds to the Foreign Mission Board of the Southern Baptist Convention, to constitute a building fund to be known as "The Immanuel Baptist Church Chapel Fund."

5. That in the event these trustees find it impossible to make an advantageous disposition of the property at an early date, then they shall make such disposition of it as shall seem best after conferring with the Foreign Mission Board.

6. That whatever money shall be obtained from the property shall be used by the Foreign Mission Board solely for the building of chapels at needy points; provided, that this shall not be construed as prohibiting its temporary use for other phases of the work; and provided, further, that when so used it shall draw the same rate of interest from other funds as is paid for money borrowed from other sources—the interest to be added to the fund.

7. That when a self-sustaining church shall grow out of one of these chapels then the Foreign Mission Board shall return to this fund either from the church or from other funds (as shall seem best) the amount of money used in the building of the chapel, and this shall be used to build another chapel where most needed.

8. That each of these chapels, wherever and whenever built, shall be known as the Immanuel Baptist Church Chapel.

9. That in the event of the death of any one of these trustees, or the occurrence of anything that shall render it imperative or desirable for him to sever his connection with them, then the remaining trustees shall have full power to act as if there were no vacancy, or they shall fill the vacancy thus made by the selection of some other local Baptist as they may think best.

10. That said trustees be requested to act without compensation, so that there shall be as much money as possible available for this work.

11. That if there should be anything herein that conflicts with the charter of the Foreign Mission Board, the trustees shall have the power to adjust it, so long as they do not violate the spirit of these resolutions.

12. That if it should be found impossible to follow the instructions above given, as refers to the Foreign Mission Board, then the said trustees shall have authority to appropriate the proceeds of the property for a chapel building fund under the auspices of the Home Mission Board of the Southern Baptist Convention, provided it can be done as is herein before specified.

13. That if neither of these courses is open to them the aforesaid trustees shall make such disposition of the said property as will carry out the spirit of these reslutions, preference being given to the foreign mission work.

14. That a copy of these resolutions be furnished the local papers for publication, another sent to the Baptist Record, one to the Foreign Mission Board, and one given to the trustees and one spread upon the minutes of the church.

Unanimously adopted.

Chas. G. Elliott, Moderator.

J. P. Pool, Clerk.

God's Promises.

The promises of God as we find them recorded in His Word should be highly appreciated by all Christian people, and be a stimulus to our souls to give God our utmost praise and worship. When we consider that God's promises are not like men's promises, often broken ,we should the more take courage and rejoice. The promise God made to fallen man, "That the seed of the woman should bruise the serpent's head was the first ray of hope to man that he should ever recover from his fallen condition. To man it may have seemed that God is very slack concerning this promise, but when we consider that God has plenty of time and does nothing hastily, a thousand years with Him being no more than a day is with man, we should not conclude that God is slack concerning any of His promises. When we see that God is now carrying out this promise with the seed of the woman, Christ being this seed, and having an assurance that in due time the Dragon, that old serpent, which is the Devil and Satan, calling him by his name so that there can be no mistake about who it is that will be bound and put into a bottomless pit and sealed therein for a thousand years, and when this promise is fully fulfilled we have farther promise that God shall be with men, and wipe all tears from their eyes and there shall be no more death, neither sorrow, nor crying, nor pain for the former things are passed away and then it shall be peace on earth and good will to all men and then it shall come to pass that God's will is done on earth as it is in heaven.

We who live in this gospel age are, through Christ, given "exceeding great and precious promises," that by these promises we may be partakers of the Divine Nature, be with Christ, be like Him, and rule and reign with him. While we believe that this class will be a little flock as compared with the great company that no man can number who have made their garments white in the blood of the Lamb, but little by little God is electing this bride class from the Gentile world, and as soon as the full number has been chosen then we have the exceeding great and precious promise that the Christ, the seed of the woman will return to complete the bruising of the serpent's head.

We may not all attain to a membership in the bride class but we have this "exceeding great and precious promise:" That whosoever believeth on the name of Christ shall be saved and numbered among those who shall have palms in their hands praising God. What a terrible mistake will be made by all those who let this promise slip. This promise is the gospel that Christ has commissioned His disciples to proclaim to the world and which is today being proclaimed to an extent never before reached in any age of the world, so much so that we are constrained to believe that the work of this age is nearly completed, and the coming of our Lord is close at hand as His promise to return is due as soon as the Gospel has been preached to the world for a witness and the select number has been reached for His name.

It should be a great consolation to all believers in Christ, that God's promises are sure and steadfast and that there is going to be no failure in what God has promised to man. The promise of God is that Christ shall see of the travail of His soul and be satisfied. Satisfied at the results of His suffering, to redeem our fallen race. At the success He has made in bruising the serpent's head and redeeming the earth.

Now that the good news of a promise to all who will accept Christ as their Saviour we should be willing to do our part in sending this good news to earth's remotest parts and pray that the kingdom shall soon come when God's will shall be done on earth as it is in heaven.

T. H. H.

The Place of Religion in Life.

In the Sunday School lesson entitled "David brings the Ark to Jerusalem," is is narrated how the great founder of the Jewish kingdom and of its capital Jerusalem made it one of his first acts to consecrate the new center of the kingdom with the symbol of God's presence. His city was not complete as a capital unless it appealed to the reverence of the people for their God. Doubtless the sense of sacredness was not formed at once in the popular regard for the city, but worship, memories, associations and the beauty of the temple hallowed the place in time with a sacredness that still clings to its modern degenerate successor scarcely a stone being the same as of old.

The power of Jerusalem over the Jewish mind and over the Christian world is due to its religious character. It never excelled as a great city and was not the seat of imperial power like Rome. Its power lies in sentiment and no city of the Christian world has just the same influence to sway hearts and lives with religious thoughts. Jerusalem was the city of God and has become the symbol and snyonym of every place where prayer is made and divine service rendered.

When David consecrated his new capital with the ark he set its religious people and their contribution to human life was of spiritual character. Jerusalem as a consecrated city served its place in making them a nation of kings and priests unto God. The sacred influence of Jerusalem still flows in the life of men and the ideal of Jerusalem is the standard of perfected human social relations. Amid all the Utopias the noblest conception is that of the Revelation of St. John the Divine, the new Jerusalem, four square, protected, perfected and beautified with the fullness of divine glory.

Thus it appears that religion as the center of human interest glorifies lie and all its concerns. Religion in the heart purifies, elevates and ennoles character. Religion in the life brings out the divgine image in graces and deeds that make one godlike. Religion in the home where the altar of prayer is placed in honor makes marital love holy and parental care a sacred trust. The family becomes a vital center of virtue and the household a school of the finest character. Religion in the community finds in the chuch its witness to the truth of God and its stronghold for defence of every good moevment as well as the agency of all devoted service for mankind.

Men of the busy western world with its materialism are inclined to make religion a side issue and a last resort. But its absence from them appears in their hardness and grossness. They show philistine tastes and have the heathen heart. They are dead to higher susceptibilities and are without noble sentiments. They are cool, cynical and pessimistic. Had they made religion their first choice and been molded in chartcter and experience by its high standards they would have been inspired, refined and enlarged in all that concerns life. Had they chosen Christ as their perfect man and indwelling friend they would have overflowed with grateful appreciation of the goodness of God in the present life.

Religion, it must be confessed, has seemed to make men narrow and life restricted. Ecclesiasticism has blighted nations over which it has dominated, and made them slaves of wornout creeds, perfunctory rites and mumbling prayers.

But pure religion and undefiled brings peace, joy, freedom, holiness of heart and righteousness of character. It has made human beings great and good and has inspired them to live devotedly and wholly for the welfare of their fellowbeings. The truth, as it is in Jesus, is a mist purifying power in the heart and transforms communities. Amid all the tares which appear with its fruits, religion is truly a blessing.

It is the duty of Christians today to be the Davids of the present generation and place the ark at the center and head of things. In the home, in the marts of trade, in social ife, in political affairs religion must have the supreme honor and Christian truth hallow speech, conduct, transactions and every form of activity.

Wireless Message of God.

Text—"The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them; because they are spiritually discerned."—1 Corinthians 2:14.

A great principle is here laid down which governs in the universal reahms of truth, to wit: The principle of mutual adjustment. If you strike a tuning fork which is keyed to middle C it will awaekn a response in another if keyed to the same pitch, but not otherwise. This is the basic fact in wireless telegraphy. On Cape Cod there is a transmitting station, consisting of four steel towers with a bunch of wires suspended from the top meeting at a common point like an inverted cone. If the power be applied to the apex of this cone, this wire begins to tremble; and this current, oscillating at the rate of 999,000 vibrations per second, creates a series of vibrations in the surrounding ether; just as a stone cast into a pond sends out concentric circles of water. This ether wave speeds outward with incalculable rapidity in search of its receiver at Pol Dhu, in Cornwall, and the wires at Pol Dhu are precisely attuned to the transmitter, that is, adjusted to an oscillation of 999,000 vibrations per second, so that the message sent from the station at Cape Cod meets no response until it finds its sympathetic station at Pol Dhu and this welcomes it.

The system of wireless telegraphy which is justly accredited to Marconi is not an invention, but a discovery. He has simply lighted up a process which has been going on perpetually in space. The sun, as the great source and center of energy in our solar universe, is constantly sending out messages of light. It is a scientifically demonstrated fact that a beam of light is simply an electric message; that is, the vibration of ether. And here the principle holds that no message can be received except by some object which is sympathetically attuned to welcome it. Let us suppose as Professor Pupin suggests, that a beam of light intended to convey the color red is sent out from the sun. It goes forth representing a certain number of ether waves per second and speeds through space until it reaches the earth; and here, intent upon its eager quest, it passes without pausing through all the meadows, since no grass blade is adjusted to receive it; passes over all gardens, no daisy or buttercup, no mignonette or heliotrope being disposed to welcome it, until it finds a rose; and here it pauses and finds welcome, because the rose has been precisely co-ordinated with it.

Let us go a little farther now, and we shall find a spiritual analogy. For this process, which has been discovered to be so prevalent in nature, has infinite field and scope of operation in the province of spiritual things. God, as the great transmitter of truth, bears to the spiritual world a relation corresponding with that of the sun in the natural world. Let us assume that there is a God and that we are created in His image and after His likeness; it follows, as an inevitable conclusion, that He will sometime reveal Himself to His children and hold converse with them. But here is the application of the principle referred to: The man who would hear the wireless message of God must himself be attuned, or adjusted to the nature and character of God.

I. Let us begin with nature, for this is the universal medium through which God communicates with the children of men. Now there are some who look through nature to nature's God and hear Him speaking in everything about them, as it is written. "There are so many voices and none of them are without signification." Such persons, though they dwell in the desert of Midian find "every common bush afire with God." At night the heavens declare His glory to them and the firmament showeth His handiwork. But there are others who hear no voices, and see nothing that is not visible to fleshy eyes. Whence this difference? It arises from the fact that some souls are sympathetic with God and others are not.

It is the misfortune of all misfortunes to be thus bond-slaves to five senses; to see nothing beyond the range of physical vision and the circumscription of the finger tips. This is to be agnostics, indeed; to have no clairvoyance no spiritual apprehension, no second sight, no faith. It is an eternal and immeasurable calamity to stand in the midst of a universe where the ether is vibrant with messages of truth and be so deeply absorbed in our little plans and pursuits and "physical sciences" that we hear no voice of God.

II. Let us turn now to the Scriptures which claim to be a divine revelation. There is an attempt in some quarters to reduce them to the level of other literature, and those who approach them in this attitude will find precisely what they find in other books, and no more. Here, as elsewhere, we find what we are looking for. The mere student of literature finds in the Bible myths and parables, songs and chronicles of surpassing beauty, but there are others who listen as at divine oracles and hear the very voice of God.

How are we to account for this difference of estimate as to the spiritual value and integrity of the Scriptures? It is due, as before to a difference of relation with God. In some cases men hold themselves in readiness to hear, as Samuel did in the early watch of the morning, when in answer to the heavenly voice he said: "Speak, Lord, for thy servant heareth." In other cases they stand in a critical or skeptical attitude, as Theodore Parker did when he remarked: "I am not willing to receive this statement upon the authority of any such person as God." There is nothing in the

world that can so destroy the receptivity of the soul as the pride of worldly wisdom. No man can hear a heavenly message who is not instantly willing to admit that God is wiser than he.

III. And at this point, and again, we discover why Christ is so often rejected as the incarnate "Word." There are multitudes who regard Him as chiefest among ten thousand and altogether lovely, but there are many others who see in Him nothing but "a root out of dry ground, who hath no form or comeliness that they should receive Him."

Why this wide difference of view? It is due to the same difference in receptivity. There are some who profoundly feel the need of Christ; they welcome the message because they were waiting for it. Others, like Nathanael, cry, "Can any good thing come out of Nazareth?" And prejudice must be overcome before they can receive Him. Thus it has come to pass that some who have been distinguished for their attainments in certain provinces of knowledge have been wholly blind on the Godward side. One cannot forget how Charles Darwin, after spending his life in experimenting along the line of physical science, died lamentng that his spiritual nature had been starved.

IV. And the principle referred to will account also for the fact that the Holy Ghost is nothing to many men. And there is more skepticism at this point, I believe, than anywhere else in these days. We are living under the dispensation of the Holy Ghost. He is now the executive of God's kingdom on earth; and those who are in the kingdom have to do officially with Him. Is the Holy Spirit the personal director of our life and service, or is He not "He" at all, but merely "it?" If He sustains the former relation to us, it is because our souls are in harmony with His great purposes concerning us and adjusted to receive communications from Him. In this case, we stand as Elijah did on Horeb, his face wrapped in his mantle, while he harkened to the "still small Voice." And living thus we follow His guidance, as did Abraham on his journey from Ur of the Chaldees along the windings of the Great River, ever heeding the direction of the Voice, pitching his tent or moving on as the Spirit bade him.

In view of such considerations is it not apparent that the soul is blind and deaf to heavenly visions and revelations, unless it is attuned to them? And what solemn significance there is in the words of Jesus: "He that hath ears to hear, let him hear." O, for the hearing ear and the understanding heart!—Rev. David James Burrell, D.D. —Ex.

Sealed Orders.

Text—"The hidden man of the heart, which in the sight of God, is of great price."—1 Peter 3:4.

In the East Indies they told us of an island south of Sumatra where was found the wreck of an English man of war, from which they never heard of as it rounded the Cape many years before. Many an English home has been shadowed in mourning, many a widow has donned those weeds and worn them faithfully through a hard, laboring life. Many a mother has wept for her child, and wondered where he went down in sea; or whether he had starved to death on some desert island or whether he might not yet be living in some barren wilderness on berries. They found amid that wreck the chests still complete, though buried for a long time in the sand, when they burst them open, they found the record of the ship's crew, all of the log of the vessel, and they found there a great envelope containing the "sealed orders" for the ship. The sealed orders directed that as soon as they reached Cape Colony the ship should return immediately to St. Helena. In the great plan of the English campaign at that time against the French they needed that vessel at St. Helena, and yet it would not do to let the people on board know anything of the destination until they reached Cape Colony. They desired to deceive the enemy. This envelope, for reasons unknown, had never been opened, and the ship had gone down off the coast of Sumatra, and the naval department in England was left in confusion. The mystery has never been explaplained, how that vessel ever went in the direction it did go, why it should be found at last upon that shore, all hands washed to death in that sea, and why those sealed orders given to the commander of the ship when he departed from London were not opened, for the seal was not broken. The nation's loss, the mourning that cannot be described, came because the sealed orders had never been opened.

Friends you and I are on the sea. We have, by the providence of God, been sent to a known destination. But we have been given sealed orders, and we are to open those orders when we reach a certain point in lefe's history. Many of us have passed that point long ago, and have gone our own reckless way, thinking that we knew better than the sealed orders, excuse or error, we have opened sealed orders, and we are saliing at random on the sea. What coast we shall strike we know not, what the wrecks are in our path we cannot see, what cyclones shall wreck us, what earthquakes break us we do not know. We are sailing along now without orders, and the sealed orders are still hidden in our chests. For when this morning I took the Greek Testament and read this verse, "The hidden man of the heart," I was surprised to find that the apostle was intending to convey to those good women the idea that in every person's life there are these sealed orders, these hidden directions, which each person has been given for his conscientious guide."

He did in effect say to them, "Be in subjection, comply with the law. Do what you agreed to do. If you agreed to be a man's wife and servant when you married him, be one. Do not find fault with that; but remember that in every life, in every heart, there are sealed orders of God, and that they are to be consulted by you."

Out there beyond St. Louis they will show you the old cabin of General Grant. General Grant was cutting wood and carting it into St. Louis. There was a plum tree growing in one corner of the lot on which the cottage stood, and a number of wide spreading trees, of various sorts, shaded it. Mrs. Grant thought it unfair that the plum tree should have so little sun, and she urged General Grant to cut it down and let the sunlight in on the plum tree, and the next year the plum tree blossomed and bore the most luscious plums. It had never borne any fruit before. If you want General Grant's life illustrated you will find it in the tree. There he was buried from active public life, there in that and unknown and unnoticed, carting wood and selling it to the people who did not pay him. But when the war came on God let the light in on General Grant and he blossomed forth and bore fruits of greatness that were there so long concealed.

As I came through Buffalo yesterday and looked at the wreck of that great factory near there, there were stones and brick and iron all piled together in every conceivable contortion and the exploded boiler was away out there in the field. From that they had taken the wreck of men as well as the wrecks of timber, and as I looked upon that ruin, I thought how like human life that seems. Sin has come in and exploded; men have been driven hither and yon, and there is ruin and wreck all around, and a confusion that we cannot understand. Each one has had his own design, and had his own place in the world, and yet wickedness and sin, wrong, evil and the devil have come in and destroyed until the world seems to lie in such awful ruin. But those wonderful words of Whittier came in to comfort me: "Ah well for us some sweet hope lies'." Yes, somewhere we shall understand. In the future we shall know as we are known. That is why heaven becomes so dear.

The apostle was saying to these poor women in subjection to their husbands remember how the heart, not the clothing, decides the happiness. Outward circumstances do not determine salvation. We are not the creatures of circumstances. Your own heart urges you to seek salvation and eternal life. Because the time will come when all will be made straight, when the dead will come to ife. For in heaven, if we do not find out here, we can yet open our sealed orders and begin our lives once more. Blessed be the name of the Savior who has not left us without the witness, hidden from the world in our own hearts, that each may clearly know the way to his better self.—Ex.

Only the hidden burdens tease, and fret the river of life. Of these we will not speak lest we reveal their hidden places. But the worried waters themselves tell the story of our deadly secret.

Malaria.

The worst foe of the people living in all the Delta country is **Malaria**. We all embibe it. We **eat it**, we **drink it**, we **inhale it**, when we breathe. It **Poisons** the **Blood**, **engorges** the **Liver**, and **Overtaxes** the **Kidneys** and charges the system with this deadly poison. We **feel bad**, have no appetite, can't sleep, are **constipated**. Dr. Reams has discovered a specific remedy that **Cures Malaria**, (we have thousands of testimonials to this fact'. **Billiousness**, **Constipation**, **Sick-Headache** and all **Liver** and **Kidney** troubles. **10,000 Bottles** of **Reams' Liver and Kidney Pills** were sold in Jackson, Miss., the past year. Every bottle is **guaranteed** and **money refunded** if purchaser is not more than pleased and out of **all sales** made, of **thousands of bottles**, all over the South, there has not been **one** complaint. Two of Reams' **Liver** and **Kidney Pills** and 10 grains of **Quinine** will **cure a cold in one night**. Price 25c per bottle, or 5 bottles $1 by mail.

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Woman's Work.

Mrs. Julia T. Johnson, Editor.
P. O. Clinton, Miss.
(Direct all communications for this department to Clinton, Miss.)

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Mrs. W. R. Woods, Meridian, Miss., Secretary of Central Committee.

Mrs. W. S. Smith, Meridian, Miss., President of Sunbeam Work.

Mrs. Martin Ball, Winona, President of Young Woman's Auxiliary.

Officers of Annual Meeting.

Mrs. J. D. Granberry, Hazlehurst, President; Mrs. Paul Smith, Meridian, Vice-President; Mrs. G. W. Riley, Jackson, Recording Secretary.

Be not o'mastered by the pain,
But cling to God, thou shalt not fall;
The floods sweep over thee in vain,
Thou yet shalt rose above them all;
For when thy trial seems too hard to bear,
Lo! God, thy King hath granted all thy prayer.

—P. Gerhardt.

Being asked by Mrs. M. Ball, President of our Y. W. A., to write something about our W. M. U. Training School, I am giving you a short account of the opening.

We opened Oct. 1, at 3 p. m.

Devotional exercises were conducted by Miss S. Emma Broadus.

After singing "O for a thousand tongues to sing my dear Redeemer's praise" Mrs. George B. Eager led us in a fervent prayer for God's blessings on the school.

Miss Broadus read an appropriate scripture and made a very impressive talk on the joy of service.

Mrs. T. H. Whayne then led us in prayer, after which we sang "Jesus lover of my soul."

The principal Mrs. McLure, then introduced the faculty, after which each of the new girls were asked to tell her experience, or why she came to the Training School. Of course these talks were very impressive. The students of last year were then asked to tell how the Training School had helped them. These talks were an inspiration to each of us.

We have found the school to be a real home.

Mrs. McLure is, indeed, a mother to us. She is ever ready to share our joys and sorrows.

We are a band of happy girls striving to be better prepared for service.

We have twenty-six girls enrolled to date, and expect eight others within a day or two.

Georgia leads the other States in numbers having six representatives already. Two or three States have three each, some have two.

I am very sorry to say I am the only Mississippi girl in the school. Let us pray that God will call more of our Mississippi girls into the work.

I have met Miss Cain of Vicksburg, one of the students of last year, who was not able to take the course this year, on account of weak eyes.

She is grieving that she cannot be with us. Tho' she trusts that the hand of the Lord is in this affliction, and says that some day we will know. She is this year doing hospital work in the city.

Asking the prayers of the dear Mississippi people on our work, I am,

Sincerely,
Pearl Caldwell.
W. M. U. Training School,
Louisville, Ky.

Prayer of a Native Christian Woman.

"Lord, make a basket of my body and a bag of my heart, and fill both full of Thyself. I was as filthy as a highly smelling putrefied fish, but Thou hast cleased my heart and sweetened me. For this I praise Thee. We were worms and noxious insects, but Thou hast been gracious to us and raised us up. Oh help us to serve Thee! And when we return to our homes help us to tell of Thee to others. Amen."

A Testimony from Mexico.

At a recent meeting of a Mexican Church, a poor man presented himself for membership, and related the following remarkable experience: A number of years ago while working for a wealthy land-owner, he happened to overhear a conversation between a minister and his master. The faithful servant of God was presenting the gospel, and urging the man to give his heart to the Saviour; but he refused to receive the message and, some time after, died without hope. The poor workman knowing the circumstances, was deeply impressed by the sad death and said, "I will not die like that." And recalling the truth he had overheard, with no one to guide him, he became obedient to the Divine work and acting in simple faith gave his heart to God, and began a life of prayer. Verily the work of God is "living and powerful," and "the little child" enters into the Kingdom.—Selected.

The Housewife's Friend.

A bottle of ammonia will be found invaluable in the household, in fact, its users are so numerous that it may well be called the housewife's friend. One of the best cleaning fluids for woolen fabrics is made by mixing well together one-fourth pint ammonia, same of ox gall and one pint of soft water, and ammonia is almost as essential for the kitchen as soap and water, and it is so cheap that one can afford to use it freely. A little of it poured down the sink will cut the grease and often remove obstructions in the pipes, and all household brushes should be washed regularly in strong ammonia water. Whiting wet with diluted ammonia will remove tarnish and discoloration from silver, and the same mixture is excellent for polishing glassware and all nickel fixtures about stoves and the bath room and a few drops of ammonia in a cupful of warm water applied carefully will remove spots from paintings and chromos. A little ammonia added to hard water will soften it, and all kinds of flannels may be kept soft as long as they last by stirring enough pearline in hot, soft water to lather freely and about a teaspoonful of ammonia. Put the garments in the suds and rub between the hands, then rinse in a light suds of the same temperature as the first and dry in a warm place. White flannels washed in this way will not shrink or turn yellow; colored flannels will not remove the spots. Then to every gallon of water used, add two tablespoonfuls of ammonia. Wring out clean flannel clothes from this, leaving them only damp, and rub the carpet with them, drying with a clean soft cloth, and the colors will be brightened and the dusty look removed and the best way to clean the sick room floor is to go over it first with a dry mop and then use the ammonia water and there will be no dust to annoy the patient, or the one sweeping the room.

M. H.

Sweet, Sweeter, Sweetest, Sweeten, Sweetly, Sweetness.

What is it? Who can define it? Has it length, breadth, depth or height? Can it be weighed or measured? Is it solid?, liquid or gaseous? Can you push it with a stick or make a hole in it? Is it white, black, red, yellow green or brown? What is it? Where is it? Can it be increased or diminished or destroyed? If you have tasted it can you describe it or the sensation it produced? Or was it a sensation? You say sugar is "sweet" and an apple is "sweet." Is the sensation or taste or whatever it is or may be just the same? You say a mellon is sweet and kisses are sweet. Do kisses and mellons produce the same sensation or taste or whatever it is? Would kissing the rind of the mellon or the outside of a fig produce the same sensation as kissing the lips of your sweetheart?

We speak of the sweetness of a child's love for its mother and the sweet devotion of a wife to her husband or a husband's tender sweetness to his wife. Is it all the same? We see the gentle kindness and reverent respect shown by the young to the aged and we say it is sweet, and truly to the aged it is sweet and rouses a sweet thankfulness. But is that just the same as other things we term sweet. Truly it is the largest, most comprehensive, the most varied word we have and yet it is complete in a grain of sugar. It is a force which the storm can not control and yet it is more intangible than light. It is as enduring as eternity and yet it may perish with the tiny flower of a day. The babe draws sweetness from the mother's breast and sweetness is characteristic of the music around the eternal throne. Is it all the same? What is it?

E. O.

Fern Dishes

With the approach of the "indoor season" comes demands for receptacles for growing plants. Minature single ferns are very popular and you want some sort of pots to hold them. An inexpensive pot and dish (separate) in guaranteed quadruple silver is herewith offered for your consideration.

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"Cluck! cluck! my dears," they cry,
"Quick you must hurry!"
Then all the little ones
Scamper and scurry.

So in the morning, with
Clamor bewildering
Chickens in Chickenville
Call to their children.

—Alice O. Haines.

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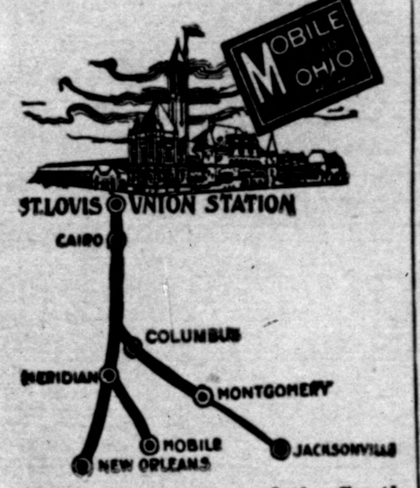

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A Night Alarm.

"I think girls are always cowards," said Percy Harris, with the confidence of ignorance.

"Not a bit of it," retorted Gertie Parsons, with spirit. "I have known girls to do things that boys have not been brave enough to do, sometimes."

Percy shrugged his shoulders, and turned to their friend, Miss Cameron who was sitting on the grass beside them.

"You will say I'm right, won't you?" he said.

The three, with two or three more, had been out for a day's blackberrying, and were now resting with their spoils, before starting on the long walk home.

"It all depends upon what you mean by courage," said Miss Cameron quietly. "Girls and boys too, often do things that seem brave and are not really, because they require no effort. There is no courage in not feeling afraid; that may be simply because you are ignorant of the danger."

All the party opened their eyes widely at this astonishing remark.

"What is courage, then, if it doesn't mean not feeling afraid?" asked Percy, always the first to speak. "I call being afraid being cowardly," he added with the air of one quite sure he was right.

"That just shows how little you know, young man," said Miss Cameron playfully; "why, some of our bravest officers have confessed that they are always 'in a funk,' as you would call it, before a battle."

"Then what do you mean by courage?" asked Gertie.

"Doing what has to be done just the same as if you were not afraid," replied Miss Cameron decidedly; "and keeping hold of yourself so that you can think quickly what ought to be done, instead of considering only your own feelings and how dreadful it is, whatever it may be."

Guy Haldane listened to this talk with especial interest, but he said nothing. It was more difficult to him to be brave than to most boys, for he had never been very strong, and he lived alone with his mother who was as timid a woman as could be found in the three kingdoms. His father was away at sea, and the dream of Guy's life was to become as brave as his father, who was his ideal British officer. But this was the first time he had had any real light upon how the thing was to be accomplished, and he was very quiet all the way home, thinking of Miss Cameron's words.

At the foot of a long downhill road stood Guy's home, just at an awkward corner where accidents were likely to take place, although as yet during the time Mrs. Haldane and Guy had lived there nothing serious had happened; but they had had two or three scares.

The other children thought Guy was rather badly used, for his mother's "nerves" came in the way of his pleasures a good deal. She was afraid for him to have a bicycle, and would never let him ride a pony, except when his Uncle Joe came down to see them, lest he should have an accident; and there were people who said that Mrs. Maldane was selfish as well as delicate, but they never said it to Guy; he knew she could not help it, and through taking care of her in the absence of his father, the boy had grown more like a girl in some things. But this had taught him to love his mother with a very strong and deep, though quiet love, and as some great writer has said, "Love makes all things easy."

No sooner had Guy come in at the gate than his mother ran to meet him.

"What a long time you have been Guy, and I have wanted you so badly."

"Have you Mother? What is the matter?"

"I don't know what we shall do, Guy! You know Martha went for her holiday yesterday, and I sent Jane into the village, and I have just had a message that she has slipped down somehow and broken her ankle, and they have taken her to the hospital; and how we are to be left alone tonight I don't know."

"You must wire for Martha to come back," said Guy, after a long whistle.

"I've done that. I sent a message by the man who came to tell me about Jane, but she can't get here tonight."

"Perhaps Mrs. Bains will come up; I'll go and see."

"Oh! do, that would be first-rate; but don't be gone long."

But the gardener's wife could not leave her children; they were sickening for something, measles she thought, and Guy went back very soberly. It would take too long to go to the village, and as they had not lived in the neighborhood many months, it would be difficult to hunt up a trustworthy person. The gardener himself was so deaf that, once asleep, nothing short of a cannon-shot would wake him, so he was no good.

His mother (Guy's I mean, not the gardener's), was still more upset when he returned, but Guy said cheerily:

"Don't worry, Mother. I expect you want your tea. Does the kettle boil?"

"I really don't know, but you can put it on the gas-stove if it doesn't," she said, and Guy set to work, not quite as quietly as Jane, for his object was to make a noise, but he laid the cloth very creditably for all that, and only appealed to his mother when it come to putting the tea in the pot. During the meal, he told her

(Continued on page Fourteen)

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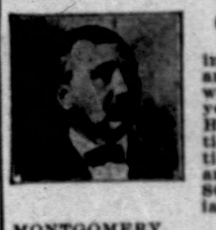

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STEARNS' ELECTRIC PASTE CO. Buffalo, N.Y., U.S.A.

Farewell to Summer.

Summer is fading; the broad
leaves that grew
So freshly green when June was
young and falling;
And all the whisper-haunted forests through,
The restless birds in saddened
tones are calling.
From rustling hazel copse and
tangled dell,
"Farewell, sweet Summer,
Fragrant fruity Summer,
Sweet, farewell!"

Upon the windy hills, in many a
field,
The honey-bees hum slow above
the clover,
Gleaning the latest sweets its blossoms may yield,
And, knowing that their harvest time is over,
Sing half a lullaby and half a
knell,
"Farewell, sweet Summer,
Honey-laden Summer,
Sweet, farewell!"

The little brook that babbles 'mid
the ferns,
O'er twisted roots and sandy
shallows playing,
Seems fain to linger in its eddied
turns,
And with a plaintive, purling
voice is saying
(Sadder and sweeter than my
song can tell),
"Farewell, sweet Summer,
Warm and dreamy summer,
Sweet, farewell!"

—George Arnold, in Farm Journal.

An Ingersoll Story.

Colonel Ingersoll was to speak in a western town. As an antidote the good people announced for the following night, "An Answer to Ingersoll." Circulars were even scattered about the hall the night before, and one was handed to Ingersoll by mistake as he made his way toward the platform. He was fairly into his subject when a mule attached to one of the vehicles about the entrance opened up an opposition after the manner of mules. Ingersoll paused, listened intently till the music ceased for an instant; then, shaking a menacing finger in the direction from whence the sound had come, he cried:

"Hold on there! You stop! Can't you play fair? This is my evening! You are advertised for tomorrow night!"—St. Louis Republic.

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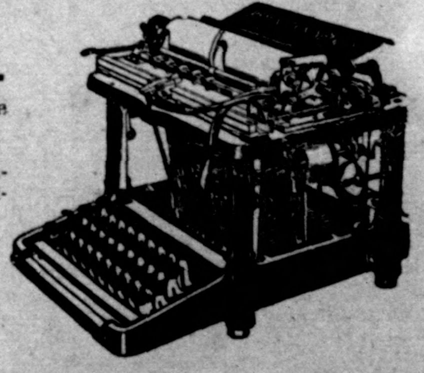

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(Continued from page Eleven).

about their adventures and made her laugh so that she quite forgot her fears and after they did the "washing-up" together. and quite enjoyed the fun. Then Guy took her to the piano and kept asking her for his favorite songs and pieces until she was tired. But as the shadows began to draw closer, and a chill little autumn breeze crept into the house, Guy's spirits began to flag.

The prospect did not look any more pleasant to him than to his mother, and he found himself listening to every unusual sound (and there were an astonishing number of them that night), and very much inclined to look over his shoulder every now and then.

"It's time to shut the windows," said Mrs. Haldane with a shiver; "and be sure you see that all the doors are secure."

Guy had never known how many doors and windows there were in the house until now, and as he went over his work twice so as to be sure nothing was left unfastened, it took some time. And then it was nearly dark, so he lighted up every room in the house, "for company," he said. Quite early they had a "scramble supper," and were very glad to go to bed.

They left the hall and passage lights on and went to their rooms; but how horribly still it was, now they were quiet, and how the furniture creaked! To make things worse the wind had risen, and the creepers kept tapping at the window. Guy knew perfectly well that there was no more danger of anything now they were alone, than when both the servants were there; it was only his wide-awake imagination that would keep thinking of impossible events. But how he blessed Miss Cameron for her words that afternoon! He could at least act as if he were not afraid, and he knew that. young as he was, his mother depended upon him.

Comforting himself in this way, he lay down at last, and one or two verses he had learnt came into his mind: "I will fear no evil. for Thou are with me;" and "The darkness and the light are both alike to Thee." He thought once more of his mother, and the wish that he might be of real use to her formed itself into half-conscious prayer; then he dropped asleep before he had time to feel afraid any more.

It was—or seemed—but a few minutes later when he woke with a start, to find his heart beating at a fine rate, and his forehead damp with some unexplained terror. Had he really heard a fearful crash or had he dreamt it? He could not be sure, but hearing nothing more, was beginning to believe it was all fancy. when his door was flung open, and Mrs. Haldane called:

"Guy, Guy! Did you hear that? What can have happened?"

The night was so dark before the door opened Guy had not been able to discern the outline of the window, but the light brought a certain amount of courage, and he sprang up and began to put on his clothes, saying. "What was it, Mother? I was asleep."

"I believe it's burglars," was the reply. "I heard a crash like broken glass. and then there was another crash and light waved about, and there were voices. I can't think what else it can be."

But this account rather comforted Guy. Burglars do not as a rule announce their arrival with such a flourish of trumpets.

"Come to my room, they are down below my window somewhere." Guy was soon ready, and together they crossed the passage. But before they reached the other door, a terrible cry came from the garden below, and for a moment they stopped, looking at each other with terrified faces. With a grasp. Guy pulled himself together. "There's someone hurt," he said, "I'll open the window in the front." Before he could reach it, the door-bell began to ring frantically. and someone was beating with his fists at the same time. Guy called out in a voice whose steadiness surprised himself, "What is it?"

"Open the door, for goodness' sake," was the agitated reply. "It's our motor, and my little girl is badly hurt, I'm afraid."

Mrs. Haldane recovered herself at once. Here was something that appealed to her pity, and she forgot her nerves in the desire to be of service. Guy ran down to open the door, and by the time he had done it, she was at his side.

"Bring the poor little thing in here," she said, "and Guy, run for the doctor."

Guy hesitated for a moment, but the look on his mother's face told him he need not fear to leave her, and he was off like the wind. For running was one of his accomplishments, and he got over the ground in less time than any one else could have done without a machine. Happily the doctor was at home, and Guy had a ride back in his mortor. The litle girl had been laid on the sofa in the sitting room, her father, whose face had been badly cut by his goggles, watching beside her, while another gentleman with the chauffeur was trying to extricate the motor from the tool shed. through which it had crashed.

Guy went to see if he could help, but there was not much that he could do, and he went back again, anxious for the doctor's report. Happily the injuries were not so severe as they had feared: the poor little girl had broken her leg, and the setting of it was a bad business, but that seemed to be all except a few bruises. Her father carried her up to Mrs. Haldane's room, where Mrs. Haldane took charge of her and then, having patched up all the other injuries, the doctor departed.

Morning was dawning before the motor was got to a place where it could be properly repaired, and then the two gentlemen, after many apologies for the mischief they had done, and promises to make it all good, went down to the village, where they took rooms until "Fairy" should be better. Of course, they all became great friends long before Fairy was able to run about again, and Guy foound the gentlemen very kind and useful to him.

They persuaded Mrs. Haldane to let him have a bicycle, and Mr. Gent took him out for a ride, either on that or his pony, nearly every day. And the little girl who had been brought to their door so strangely was a most delightful companion. She was full of fun, and as soon as she was a little better her spirits rose. so that Guy never remembered having such a gay time in his life.

But he never forgot the lesson he had learnt that eventful night: that the best cure for cowardice is, to trust in God and do your duty, whatever it may be.

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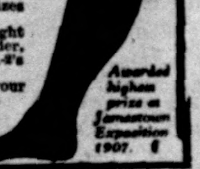

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Misses' in fast colors—solid blacks and beautiful tans; sizes 6's to 10's.

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Men's in navy blue, light blue, drab, pink lavender, black and tan; sizes 9 1-2's to 11's.

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I-H-C PULL POWER PRESS

HAY of any kind—or straw—baled on an *I. H. C. Pull-Power Press* commands a better price because the bales are clean cut—compact—uniform size and neatly formed.

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I. H. C. presses, made for either one or two horses, are made very strong and durable, principally of steel and iron. They are solid and substantial, clean cut in design and have nothing flimsy about them.

No experience is necessary to operate an I. H. C. press. The feed opening is large. The powers are simple and dependable, working on the compound lever principle—give two strokes of the plunger to one revolution of the sweep. Full circle type with only 4-inch step-over for team.

There is no extra draft on the horse or horses when the pressure is greatest and no jerking or chafing, or pounding, as on old style presses.

With a one-horse I. H. C. press two men and a boy can easily bale from eight to ten tons per day under average conditions. On this press the bale chamber is 14 by 18 inches.

With a two-horse I. H. C. press under similar conditions from ten to fifteen tons a day is the average capacity. On this press the bale chamber is made in three sizes; 14 by 18, 16 by 18, and 17 by 22 inches.

The presses are very light in draft.

Both presses will bale any kind of hay or straw, including timothy, clover, alfalfa, wild hay, shredded fodder, pea vines, etc. The capacity, of course, varies with the material being baled.

Special Features

Among the special features of these presses which you will appreciate are large feed openings, perfect working roller tuckers, simple and efficient powers which operate on the compound lever principle, no extra increase of draft when pressure is greatest, and the great advantage of pulling the plunger instead of pushing it.

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Nest Building.

It is a very common error to believe that with bords the knowledge of building nests is innate. This is not the case. Birds have to be taught this art in just as systematic a manner as men are trained to be builders.

Birds are undoubtedly born with the instinct to carry little twigs and the materials of which nests are made, but unless they are instructed in the art of building they will drop them in a pile and never attempt to weave them into nests.

As a rule, it is just after the young birds have learned to fly that the older ones begin to teach them the process of interweaving and lining that is necessary to construct nests. This is most complicated. To arrange the little twigs so that they will be symmetrical and strong enough to hold the weight of the mother bird and four or five little ones to a branch of a tree requires good engineering ability.

The lining of the nest is usually of a much softer material than that of which the outside is made, and to place this neatly is also taught by the older birds. Humming birds will often follow cows for days to pick up their soft hair with which to line their nests, and they weave it as compactly as a piece of flannel.

A curious fact might be mentioned here—that birds which have always been in cages can never make nests and are pitiably clumsy even with cotton, wool and material that has been given to them.

That nest building is taught is also true of squirrels and mice, as well as bees, wasps and ants. The green ant of Australia, for instance, is very clever in the building of its nest. It appears to consider it an irksome duty, however, that can be hired out.

A small spider is also trained to this work and acts as servant in all things. The green ants pay the spiders for their labors in a coin that they enjoy. It is by giving them to eat a portion of the innumerable eggs that the ants lay. This is a most agreeable arrangement for all, man included, as otherwise the green ants would rival the rabbits which overrun Australia.

Time and Place of Meetings of Associations.

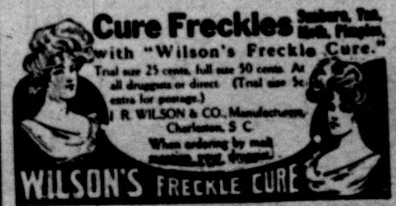
Monroe County—New Prospect Church, Monroe County, Friday, Oct. 23.

Harmony—Walnut Grove, 20 miles north of Forest, A. & V. Railroad, Friday, October 23.

Red Creek—Hickory Springs Church, 9 miles east of Poplarville, Saturday, September 26.

Lebanon—Emmanuel Church, Hattiesburg, Wednesday, October 28.

Gulf Coast—Gulfport, Wednesday before Second Sunday in November.

Ebenezer—

We beg that every brother interested will carefully look over the above list, and if you know (do not guess), of any necessary corrections, write the Record at once, so that everything may be right.